BY ORSON S. MURRAY.

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Selected for the Telegraph THE CAPTIVE'S ESCAPE. Oh his thee back, my pretty bird,

And seek thy wonted bower, E're winter's dreary wind hath stirr'd, To blast the opening flower.

"I am free, I am free, I return no more— The wearisome life of the cage is o'er; The last feigned sound of my glee is past— "I was the sweetest, the fairest, the shortest, the last. The world lies before me, with flower and sun; The spring time has ended, the summer 's begun; I'll his to the groves,—to the clouds will I soar, I am free, I am free, I return no more."

Soon will the genial rays depart Before the winter's blast; The stormy winds will chill thy heart E're half their reign is pass'd.

The summer winds float o'er the velvet lawn It is clad in the robes of a smiling morn;
The streamlet, the fountain, strine brightly beneatl And the dew of the morning lies genoming the heath.

I saw the winged p underer, as onward he flew,
And sipped from the bell of the violet hine;
The joy-breathing spring does my gladness restore—
I am free, I am free, I return no more.

Tell me, thou tiny thing of air. What woo'd thee thus from me? Why did'st thou scorn my tender care .-And sigh alone for Liberty ?

"I longed to return to my home, to my rest,
To sing to the woods, and the vales, I love best,
That the voice of my gladness, with the morn might And the theme of my melody float 'neath the skies; I am free, I am free, over hill, over dale I will wing my free flight, on the midsummer gale, And sport in my gladness, till summer is o'er, Then away, then away, to return no more."

.It is to be borne in mind that the remarks below are in reply to A. D. Low's former communication-not the one that appeared in the Telegroph last week.

THE KINGDOM OF HEAVEN. REPLY TO A. D. LOW.

Braintree, June 11, 1842. Brother Murray: - I have been somewhat disappointed, in as much as I expected A. D. Low's article concerning the kingdom of heaven would afford me some new light. I suppose he attempted to carry out brother William Miller's idea in relation to it; but he made a great mistake in representing it. Brother Miller proves definitely that this kingdom was set up by Jesus Christ more than eight ter hundred years ago; and since the establishment of that kingdom all wars and fightings with carnal weapons are wrong and contrary to God's government. He says it is mockery, and wicked for the chaplain of one army to pray God to help and destroy those of the other, who are very many of them, perhaps, their prothat Christ's real followers are one, and will not destroy each other. But not withstanding friend Low's mistake in relation him in that he endeavored to reason like a gentleman instead of dealing out sarcasm, ridicule and astonishment, as before. I hope he has found out that ridicule is herer be destroyed; and the kingdom no need of them? Or did Christ com- Christ taught the law of God correctly in thall not be left to other people, but it shall mand them to seek a kingdom when he all points, how could such parts of the reak in pieces and consume all these knew they could not obtain it? Why Mosaic law as conflict with the law given loms, and it shall stand forever." seek a thing in this life, which there is no by Christ be the law of God unless God's is proper for me to say before quoting possibility of obtaining until after the res- law has changed? As it regards the law are, that the kingdom of God, arrection from the grave? Will friend of violence and retaliation either Moses or

clland-ell, W Strong own-Lake & Co. Hitch-mbard, Burrill, e, Dor-owners, White-ID Ale

times the eternal world, the habitation of er they had found the kingdom of God, concerning himself; but to say that Christ good will to all,-to their souls and their men," as well as "glory to God in the church of Christ, which is the kingdom kingdom of heaven is like to a grain of self to be the son of God, the light of the of heaven or kingdom of God on earth. mustard seed, which a man took and sow- world and the resurrection of the dead. was put in prison, Jesus came into Gali- of all seeds: but when it is grown, it is for not believing Moses in all things, see lee, preaching the gospel of the kingdom the greatest among herbs, and become ha well to it that they are not deists for not of God, And saying, The time is fulfilled, tree, so that the birds of the air come and believing. Christ. Christ considers all and the kingdom of God is at hand: re- lodge in the branches thereof." In this those who dishelieve his words as unbepent ye, and believe the gospel." John chapter is a variety of parables all design- lievers in Moses also, for said he, " Moses the Baptist, in speaking of the same king- ed to show that the kingdom of heaven as wrote of me." dom, calls it the kingdom of heaven, set up on earth was small at first, but will Before I close, permit me to say that Mat. iii: 2: "And saying, Repent ye: grow until it shall fill the earth, and in so there is a difference between God's law, for the kingdom of heaven is at hand." doing it will break in pieces all other and types, ordinances, and shadows, which Here we see the time was fulfilled more kingdoms and stand torever. Christ has are of no use after the substance has come. than eighteen hundred years ago, and the set up his kingdom in this world, even in God's laws, both created and revealed, are kingdom of God was then, even at hand, the hearts of men, though it is not of this immutable. Circumcision was typical of But friend Low differs from John the world, and he himself is king, the gov- the new birth, the baptism of the Holy Buptist and Jesus Christ, in that he thinks ernment is upon his shoulder, and the Ghost, which is the circumcision of the as for our own, and be more ready to declare hath appeared to all men, teaching us the the time is not yet fulfilled and that this members of his kingdom are his subjects, heart, and no longer of the flesh. kingdom will not come until after the sec- who are under him, and governed by his efferings were typical of Christ, the Lamb ond coming of Christ, &c. But we will hear law, Christ has taught us the principles slain from the foundation of the world. Christ again on the same subject. Luke that will, (if we obey his teachings,) make But I cannot imagine what the law of viozvii: 20: "And when he was demanded us happy and fit us for the enjoyment of lence can be a type of, if it is a type. of the pharise s, when the kingdom of heaven whether we are in this or the fu. Could it be a type of peace, or of mercy ? God should come, he answered them and ture world. And I would say to friend if so, mercy and peace is the substance, said, The kingdom of God cometh not L. if he thinks to find heaven by any oth- and violence the type or shadow; hence with observation: Neither shall they say, er means than submitting to the yoke of it is wrong to follow the shallow while we Lo here! or, lo there! for, behold, the Christ, and learning of him who is " meek have the substance. I wish to have friend kingdom of God is within you." Thus and lowly in heart," he will always think L. commit himself somewhere, that I may our neighbors, we must have their welfare at pampered brute, but that between them "a we see it was established, in the hearts of heaven is a great way off, and indeed it know where to find him. I shall endeavmen some time before the crucifixion of will be so as it relates to him. Violence or to maintain as I have done, that truth Christ. In answering the pharisees, and retaliation will never land him in is eternal and in harmony with itself, and Christ gave a full answer to two questions heaven. The numble follower of Christ that God is one God, &c. If friend L. that firiend Low has asked me: viz: can always have a heaven to go to heav- compels me to leave my position, I shall when and where this kingdom appeared. en in. If I understand our friend L. he be apt to know how he does it. I wait His third question is how did it appear, has put a wrong construction upon the the issue. am glad he has asked me a few ques- Apostle's language, 1 Cor. xvi: 15, 19 tions, and will give him definite answers, . " It in this life only we have hope in instead of answering them by asking Christ, we are of all men most miserable." another, and thus do by him as he has It is evident that the Apostle alluded to done by me, for I wish to ask him a few nothing more than the bodily sufferings more questions which I want him to answer definitely if he can, if not I shall lieving on Christ. He was not talking of think he cannot or dare not answer them. the joy and peace of mind which he and If I can, I agree to answer definitely, any proper question relating to the subject in dispute that friend L. or others may please to ask me. The manner in which the kingdom of heaven appeared, was in mercy, bringing joy and peace to the troubled mind. " It cometh not with observation." "The wind bloweth where it listeth, and was not with the disciples when they were thou hearest the sound thereof, but canst told that their names were written in not tell whence it cometh, and whither it heaven; but he consents that the others goeth : so is every one that is born of the were. This is sufficient. It is not necesspirit." John 1: 9: "That was the true sary for one to be a wicked or bad man in light, which lighteth every man that com- order to teach errors, even in the church eth into the world. He was in the world, for the Apostles taught different doctrines, the men of his army, or regiment, to kill and the world was made by him, and the of course some of them were wrong, yet world knew him not. He came to his we dare not call them wicked or bad men. own, and his own received him not. But Therefore A. D. Low's inference, that I lessed brethren in Christ. Let professors as many as received him to them gave he thought bad men belonged to the kingdom do what they will, brother Miller contends power to become the sons of God, even to of heaven, was wrong. Elijah was a them that believe on his name. Which very good man, still he made a woful were born, not of blood, nor of the will of mistake when he said, " Lord, they have the flesh, nor of the will of man, but of killed thy prophets, and digged down to this and some other things, I respect God." The Apostle was careful to put thine altars; and I am left alone, and they this in the present or past tense, and not seek my life." For God answered him in the future as friend L. would have it, saying: "I have reserved to myself seven Either friend L. or the Apostle must be thousand men, who have not bowed the wrong. Again, if this kin gdom cometh knee to the image of Baal." Again A. D. not argament. Truth will not be put not until Christ shall make his second ap. L. enquires, saying, " How could the down by scurrility. As he has fallen in pearance, when he shall come with ten Scribes and Pharisees prevent others from to some great errors, it becomes my duty, thousand of his saints, then the kingdom of entering Christ's visible church? Did as a friend to him, to humanity and the God cometh with observation, for that will their power extend to the kingdom of cause of truth, to help him out if possible. be a visible scene even as his ascension heaven." This question has been answer- whips, or by severe fastings and abstinence. And I hope it will not be with him as was visible. Here is a dispute between ed before, and it is very plain that the with those who are like the sluggard, too our friend and Jesus Christ. Christ says, Scribes and Pharisees did by their prejuwise to learn, whose lot it is to remain in "the kingdom of God cometh not with ob- dices and influence against Christ, preignorance. It is not expedient for me to servation," but A. D. L. argues that it has vent others from believing on him, and my much in comparison with what I not come, and will not, until it comes the consequence was, they did not enter would like to say for friend Low's bene- with observation. It is as true that the his church. Now I ask A. D. L. what it. A word to the wise is sufficient. kingdom of God was set up on earth be- other way they shut up the kingdom of The only thing in the article alluded to fore the crucifixion of Christ, as it is that heaven against men? Do not say that it that struck me with much force was, that Christ cast out devils by the spirit of God. is a false interpretation of scripture, or a man of friend Low's information would Mat. xii: 28: "But if I cast out devils by they did not shut up the kingdom of heav-well Pen such errors, even after having time to the spirit of God, then the kingdom of en against men at all, for Christ says they then is, that as love to ourselves ought to be adjusted, and regulated a was such errors, even after naving time to the spirit of God, sittle that we had of his flesh! we can not be edness, well for the church of God we would be adjusted, and regulated according to the that we had of his flesh! we can not be edness, well for the church of God we would be adjusted, and regulated according to the that we had of his flesh! we can not be edness, well for the church of God we would be adjusted, and regulated according to the that we had of his flesh! we can not be edness, well for the church of God we would be adjusted, and regulated according to the church of God we would be adjusted, and regulated according to the church of God we would be adjusted. of the kingdom of heaven, as spoken of in represent the luture or second future tense, inform us how the shadow can be equal the passages quoted from Daniel, Matthew I should not be more surprised at the idea, with the substance. See Heb. viii. 5, althe passages quoted from Daniel, Matthew I should not be more surprised at the local, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, but in a moral sense as ourselves, just as body, in character, reputation, and substance, and the properties are the sense as ourselves, just as a substance, an John, until the second coming of than I was at his putting mat. v. o. and to grant for ever can conflict with each oth- we say of a friend, relation, wife, child, and contribute to the same. Christ, the resurrection of the dead, and in the future tense. Again the command er did or ever can conflict with each other.

Christ, the resurrection of the dead, and in the future tense. Again the command er did or ever can conflict with each other.

They are ourselves. Jonathan loved David they are ourselves. Jonathan loved David I do not say that this means a strict and observe this commandment. No principle of the day of Judgment. Let us see. No of Christ is, Mat. vi: 33: "But seek ye er? Is the revealed laws? Have his as the commandment of the dead, and in the future tense. Again the command er did or ever can conflict with each other.

I do not say that this means a strict and observe this commandment. No principle of the day of Judgment. Let us see. doubt but he will consent that the king- first the kingdom of God, and its righ. mony with his created laws? Have his as his own soul, and we are required to proper equality, for the providence of God of religion is more clearly stated, or more don of heaven and kingdom of God mean teousness, and these things shall be added on heaven and kingdom of the whole. And we have duties to per- "abound in love one towards another and the same thing. N. B.—"And unto you." Will these temporal blessings the true Messiah, and did he teach the law ourselves for of many it must be said liver. in the days of these kings shall the God such as food, drink, and clothing be adof heaven set up a kingdom, which shall ded unto disemboded spirits which have

the righteous. I design to quote such or Christ commanded them to seek what was wrong, would be no less than to call bodies, to their reputation and all that ap- highest." It would be passages, as refer in particular to the they could not find. Mat. 13: 31: " The him a base impostor, for he declared him-Mark i; 14, 15; " Now after that John ed in his field. Which indeed is the least Let those who are afraid of being infidels that he and others had to endure for beothers were in possession of, for if he had been he would have told of inexpressible joy, and sweet raptures of delight, such as would enable those who were bound and in prison to break the silence of midnight by singing praises to God and the Lamb. Friend Low argues that Judas

Discourse delivered at the opening of the Sixty Second Anniversary of the JOSEPH W. SAWYER, of Shaftsbury. James, ii: 8; "If ye fulfil the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well."

[CONCLUBED.]

this love? "As thyself." "If ye fulfil the royal law according to the scripture, thou shalt love thy neighbor as thyself, ve do well." It is here taken for granted that it is our duty to love ourselves, that is, that some kind of self-love is lawful, and even necessary, although being so perfectly natural to us, is not necessary to command it. And we are directed how to love ourselves wisely, and for our truest and best interests. All God's promises and threatenings are appeals to this principle. According to these, we are and ought, in the first place to love our own bodies. For St. Paul says, "No man ever yet hated his own body, but, nonrisheth it and cherisheth it, even as the Lord the church." Much more are we to love our own souls. "For what is a man advantaged if he gain the whole world and lose his own soul, or be cast away." The meaning then of the precept enjoining selfdenial is, not that a man should deny what he is or has, what he truly is, and what he really has, for that would be a falsehood. "God cannot deny himself" his nature, and the perfections of it, nor ought a man to in God, and "good hope through grace," he ought to be careful that he does not deny in abusing our bodies on religious accounts. by cutting them will knives, lashing them with lovers of their own selves, covetous, boast-

televence to the church of or with common sense? Remember they able? To say that Moses might be wrong, have spoken this is the sum." We must we have mentioned. And in doing so, there us, we ought also to love one another." don earth, and nome-were to have these temporal blessings at. is saying no more than he acknowledged maintain in our hearts benevolence and would be "peace on earth and good will to "Be kind one to another, tender hearted,

pertains to them - do them no injustice as) we would not injure or wrong ourselves,but he ever ready to throw a mantle over their imperfections and infirmities as over our own,-be pleased with their prosperity, and feel for their adversity. "Rejoice with The doctrines of Christianity lay a foundathem that do rejoice, and weep with them tion for this by representing us all, as of that weep."

are to labor for our neighbor as for ourselves, represent us all as involved in like circumor work for his family as for our own. Such stances of distress and danger by the fall. a construction of this divine precept would "For all have sinned, and come short of the render it both impossible and absurd. But glory of God." And the good will of God it does require that we should have a proper has been manifested towards all, in the richdegree of affection for our neighbor, that we and glorious provisions in the gospel of should love him with an undissembled sin- reconciliation. "And he is the prepitiation cerity - should be free from all malice, ran- for our sins, and not for ours only, but also cor and ill will,-yet we should make allow- for the sins of the whole world." "For ance for his mistakes, errors, and failings, the grace of God that bringeth salvation Burnt his worthiness and excellency than our own. denying of ungodliness," &c. To all are This was the love of some of the primitive proffered the same blessings of grace and Christians, "who were ready to lay down glory. And we are required to "honor all their lives for the brethren." Thus Pris- men." What is the honor which we are cilla and Aquilla received thanks of the enjoined to pay to all men? Should we churches, for exposing themselves to some with some, confine it to external courtesies imminent danger to save St. Paul from and signs of respect, yet even this tends to death. What was the risk they run we are impress us with some great peculiarity in not informed, but he tells us, " For my life man, for who treats an inferior animal with they laid down their own necks."

heart, as we have our own, both in soul great gulf is fixed," and that there is no and body, and must be ready and active to approximation at all in the two natures? do what in us lies to promote it. We must Thus the very precept, "honor all men," if contribute what we can to the health, ease, interpretated to mean nothing more than exand comfort of their bodies. "If our enemy ternal salutation and respect, rends asunder even hunger, we must feed him, and if he the fleshly veil in which all that is eminentthirst we must give him drink." We must ly man is enveloped, and exhibits to us as love our enemies not with a love of com- the basis of the courtesies we are bound placency and delight for their errors and render "all men," without distinction, a wrongs,-but with the love of sympathy, being of superior capacity and delicate feelthe love of piety, of forgiveness, and "do ing; a nature which, in common with our Shaftsbury Buptist Association - by good to them that hate us." We must own, has its sense of degradation and of "deal our bread to the hungry, and bring honor, which sympathizes with us in our the poor that are cast out, to our houses; joys and sorrows, in the cheering influence when we see the naked we must cover him, of kindness, and the keen resentment of and hide not ourselves from our own flesh." III. What is the measure prescribed for We must "open our mouth for the dumb, a very imperfect representation of the imin the cause of all such as are appointed to port of the expression, "honor all men." destruction." We must contribute to the To "honor," as the word signifies is to esinstruction, purification, comfort, and everlasting salvation of their undying souls .- tion our regards to the ascertained value. We must prefer their spiritual to our tem- Apply this role to man. And how is his poral interests, and be willing to part with value to be ascertained? What is his our ease, bonor and happiness, to administer weight, and what his dimensions? How

to their deliverance from sin, death and hell. As to their substance, we must be tender and as tenacious of their rights as we are of our own, and no more wrong, overreach defraud, or oppress them, than we would curselves,-but on the contrary, must be of man, with all its depravity, degradation ready, as far as duty to ourselves, and our and pollution. "God so loved the world families will permit, to help and forward, as to give his only begotten son," &c. Who and not obstruct their rights and interests, can estimate the worth of an immortal soul? We must feel for their distresses in any of Who then can estimate the worth of manthese respects, as for our own, and be ready the man made in God's image, and stamped to remove them if in our power. This is with immortality, -whom we are to regard most beautifully exemplified in the express- as our neighbor-and to love as ourselves? ions of holy Job in the day of his calamity. (xxxi: 13-22; 29-32.) "If I did despise ity expressly commands and lays the greatthe cause of my man-servant or of my maid- est stress on universal love. "Love all men." servant when they contended with me, what "showing all meekness unto all men," that then shall I do when God riseth up, and "first of all supplications, prayers, interceswhen he visiteth what shall I answer Him? sions, and giving of thanks, be made for Did not he that made me, make him, and all men." And certain it is that this gendid not one fashion us both? If I have eral love is recommended by the greatest withheld the poor from their desire, or have and noblest of examples. God himself is caused the eyes of the widow to fail, or have our pattern - Jesus Christ is our pattern. eaten my morsel alone, or the fatherless His pity, kindness, compassion, beneficence, have not eaten thereof, (for from my youth forgiveness, as manifested in his life, death, he was brought up with me as with a fath- sofferings, prayers, are so many arguments er, and I have guided him from his youth.) powerful in their character exciting to this if I have seen any perish for want of cloth- duty. And the world of love, which as ing, or any poor, without a covering; if his believers we have in prospect, should raise loins have not blessed me, and if he were our souls to a temper of sincere, fervent, not warmed with the fleece of my sheep; and universal love. And as we believe in self, vicious self-love, all those corrupt in- if I have lifted up my hand against the fath- an eternal God, the bliss of heaven, and an erless, when I saw my help in the gate; endless hell, let us be moved to rescue our then let mine arm fall from my shoulder- neighbor whom we may instrumentally this is the self-love censured by our inspired blade, and mine arm be broken from the save, "pulling them out of the fire." Apostle, when he says, "for men shall be bone," "If I rejoiced at the destruction of "If ye fulfil the royal law according to him that hated me, or lifted up myself when the scriptures, thou shalt love thy neighbor ers, proud, blasphemous, disobedient to pa- evil found him: neither have I suffered my as thyself, ye do well." In so doing we do exact statutes of the gospel, so ought our satisfied. The stranger did not lodge in thus act in obedience to the revealed will

"A heaven on earthly ground, And glory in the bad."

But

IV. And last, in one word, what are the obligations which we are under as Christians to love our neighbor as ourselves? "one blood," originating in "one Father," This love by no means supposes that we Adam, and one Father God. They also courtesy? Why then this distinction be-We say then, that as to the persons of tween the most degraded man and the most neglect and contempt. But this would be timate the value of anything, and to proporshall we measure him? Says Dr. Watts,

"Were I so tall as to reach the pole. Or grasp the ocean with my span, I would be measured by my soul. For that's the standard of the man."

What an honor God stamps upon the soul

It is upon these principles that Christian-

unscriptural. parents, for whom especially we are required brother abideth in death. If a man say I But as we love ourselves freely, readily, to make provision, and failing to do which love God, and hateth his brother he is a liar. sincerely, unfeignedly, tenderly, compassion- we deny the faith, and are worse than infi- for he that loveth not his brother whom he ately, constantly and perseveringly, so ought dels; but setting aside these, and "the hath seen, how can be love God whom he we "to love our neighbor as ourselves." household of faith" to which we are to have hath not seen?" The love of God and The sum of the matter, or as St. Paul ex- a special reference, we are to love all sin- Christ is set before us as a forcible motive of heaven, is sometimes spok- Low reconcile his idea with this command, Christ was wrong. Which is most prob-